


A WONDER  
VV O O R T H  
THE READING,  
OR

A True and faithfull Relation of a Woman, now dwelling in Kentstreet, who, upon Thursday, being the 21. of August last, was deliuered of a prodigious and Monstrous, Child, in the presence of diuers honest, and religious women to their wonderfull feare and astonishment.



LONDON

Imprinted by William Jones dwelling in Red-crosse-street 1617.



## To the Reader.

**I**Le broach no lye, past mans beliefe or reason,  
For that I would keepe custome with the Season,  
I Bring no newes here of some hideous Dragon,  
Nor tell I of Charles Starre-bestudded Waggon  
New hurld from heauen: Nor of some Horse and Beare  
which'fore the King did one another teare:  
Nor of strange Earthquakes swallowing worlds of people:  
Nor Prophecie, found in some ruind Steeple:  
But here I bring (in a new true-borne Storie)  
A monstrous Message sent from the King of Glorie.

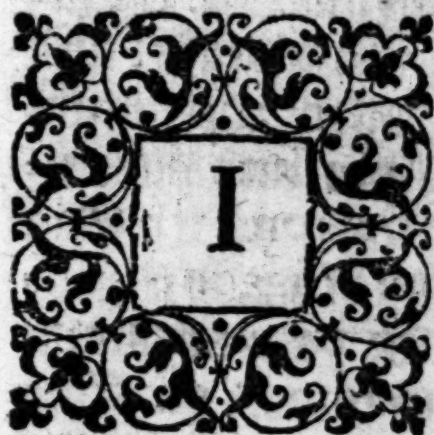


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# A True and faithfull Relation of a

Woman, now dwelling in *Kentstreet*, who vpon  
*Thursday last, being the 21 of August*, was  
deliuered of a Prodigious and Monstrous  
*Child, in the presence of diuine honest,*  
and religious women, to their wonderfull  
fear and astonishment.



It is reported of the famous Scythian, that when he went forth to warre against his enemies; it was his fashion, first to display a white Ensigne, as a token of his mercie, if his foes would yeeld to faire conditions: but if not, then would he display a red En-

signe, in signe of effusion of bloud and threatning Death and Destruction: but if at least they refused to stoop to his faire admonitions; then would he set vp his black banner: betokning nothing but reuenge, and bloudie slaughter; and that not one should scape from his threatning furie. So hath Almighty God Dealt with this our Country: hath he not from time to time sent downe his Ensignes of anger amongst vs to affright vs from our sinnes and to stope our fete in the way of Iniquitie, and yet notwithstanding, we goe on in our abominations: He hath deuoured vs with diseases, pinched vs with famine, terrified vs with accidentall fiers consuming our houses: he hath commaded the mercilesse waters to swallow the fruites of the Earth, so as they became

utterly vbleſſe and vnprofitable to you: he hath traſpoſed the ſeaſons, ſet Summer in Winters place, & Winter in Summers ſtead: He hath called from amongſt you, the Noble, graue, and learned, the wiſe, the iudge, & godly: nay hath he not come nearer vnto you; and called the husband from the wiſe, the wiſe from the husband? the child from the mother? the father from the Sonne, one friend from another, and layd them all vp together in the graue of corruption by the hand of death to your ſad ſorrow and diſcomfort? Theſe, and many moe Iudgements hath God ſent downe amongſt you, as ſo many Heralds to proclaim his iuſt anger againſt you for your abominations, and yet you lie ſnoozing in your ſinnes, quaffing downe iniquitie like water, and ſecurely ſtreching your limes vpon the bed of luxurie, as if God were not iealous of his honour, and regarded not our traſgreſſions. O England, England, delude not thy ſelfe with theſe goulden dreames? but reſolve that God will come, and viſit thee in ſome ſharper meaſure, and manner, then heretofore he hath done: the axe is already laid to thy roote? his powerfull hand hath long bene heaued vp ouer thee, and when it falls, it muſt be thy conſuſion: O remember, that Gods ſaid, to haue feete of Lead, and hands of Iron, he is ſlow to wrath; but when he ſtrikes, he paies home and heauie. Therefore abuſe not thou Gods patient.

How many warning peeces of his diſpleaſure hath he diſcharged vpon thee (O England) and yet, thou takeſt no warning. What blazing Comets, what Apparitions



partitions, what vnnaturall Inundations, what malevolent Coniunctions of the Starres? what Conspiracies against our King and State? What miraculous, Monstrous, and Prodigious births haue beene presented to our eyes, as hideous Spectators of deformitie? yet all these cannot moue vs from our wickednesse? For better confirmation hereof, and meeting with so faire an occasion, I will briefly relate a most strange and monstrous accident in nature, which, howsoever in mans apprehention, it may seeme impossible. Therefore, lest any should meet my discourse with a scoffe, and smilingly say? This is an vsuall trick put vpon the world for profit: and that this monstrous Childe birth (whereon my present subiect is chiefly groundd) was begotten in some monster hatching brayne, produced for a Bartlemew faire babye; and sent at this time (for order sake) to be nurced at the common charge of the newes affecting multitude; let them know, that not one syllable shall be added to the making vp of an vntrueth: but as it is approved to be true, by the attestation of many godly, honest, and religious women: so no lesse faithfully & truely will I relate it, to the generall satisfaction of all those that read. And in briebe, thus it happened. In Kent-streete there dwelleth one, whose name is Iohn Ladyman: whose wife (vpon the 21. of August 1617.) after long travell, was deliuered of a female child with a halfe forehead, without any scull, hauing a faire proportioned body from the brest downeward: the said child had its mouth & eyes miraculously placed.

ced in the sayd halfe forhead neere vpon the breast, vpon the said halfe fore-head lay a peece of flesh of two fingers thicke round about, the flesh being wonderfully curled like Gentlewomens attire: being of a very blew coullour like a turcke Locke, the eyes being very bigg staring and very fyre red, which greatly terrifyed the midwife and all that were present, the chid being dead, the midwife labored to close the staring eyes but could not, they presently fell all to prayer desiring God to take from them this so sodayne astonishment and feare, the midwife after prayer arising, and so the rest of the women, beholding agayne the Child, they saw the eares of it fastened to the halfe forhead, not being like to Christians eares, but stood pricking vp, behind each eare, was two little bones standing vp ouergrowne with flesh, and hauing very long heare. In this hidious and fearefull forme was this child brought forth aliuie, to the great astonishment of the beholders, and grieuous lamentation of the parents; If any curious censurer call in question the trueth hereof, let him enquire at the place before recited, for his better satisfaction: In the meane time let me thus stop his mouth: That he, who bad the Sun retire, & it obeyed: that he, who reared vp the diuided waters like walls of bricke: and made a pathway through the deepe: that he, who graspeth the thunder in his right hand, and the Rainbow in his left: that he, whose throne is heauen: whose footestool is earth: that this terrible God, I say, who created all of nothing, can as easily diuert the vsuall



small and orderly course of procreation, into dreadful and hideous deformitie. Therefore let me induce every honest heart, to apply this to his owne conscience, and seriously to weigh and consider the sinnes of the land in a holy consideration: then shall he clearly discern this monstrous production, to be a mercifull message sent from the Almighty, for our further admonition and instruction. And thou O London, that art intituled the beauty of the world, the blazing beacon of Europe. That in the midst of iudgements, God hath allwaies remembred mercy, and hath not suffered, of a long time, his wrath to lie hard and heauie vpon thee, and further that thou shouldst not reach forth thy hand to iniquitie: he hath indowed thee with many great and infinite fauours, turning thy sicknesse into health, thy penury into plentie, thy mourning into mirth: and most abundantly (out of his gracious goodnesse) hath dispersed the glorious light of his word, both in the publike Ministry, and priuate exercises thereof, whose all-spreading lustre breakes forth (like the swallowing of the Sea) in every street, yet still thou hatest to be reformed: Thus hath he led thee with the lines of his loue, to walke more vprightly with him, who is the God of thy life, libertie, health, wealth and peace: and yet for all this (O London) art thou misled by the malice of Satan, and thyne owne corruption, miserably deceived with the pleasures of sinne, which last but for a moment: and still doest thou lift vp thy heeles & hands against God: and steelest thy heart, & face, against his wayes,

worke, iudgement, and mercie. No man takes heed  
 to his path: he that was filthie, is become moze fil-  
 thie: and the crew of the abominations (vnder whose  
 burden the earth groanes: and men should mourne if  
 they were not sencelesse, and gracelesse) are so farre  
 from diminishing, that they infinitely increase, and get  
 head ouer thee. What need I poynt out vnto thee, thy  
 pride, extortion, oppression, bribery, vsurie, with the  
 rest of those crying sinnes: & giue me leaue to be si-  
 lent: why the very stones in thy streets, beasts in the  
 felde, all dumbe & insensible Creatures, doe in their  
 kinde, ioyntly crye out against thee, as the prophet  
 did in his daies: Justice is turned into gall & worme-  
 wood, the poore are sold for siluer, and the needy for  
 shooes, why should I capitulate, thy great pride and  
 excessse in apparell for backe, with attyres for head,  
 thy whozedome, luxurie, drunkenness: (sinnes dayly  
 committed, in the presence both of God and man, as  
 though the Magistrate had no lawe to punish them:  
 nor the Minister courage to reprove them: for feare  
 of offending a great man in his parish, or loosing part  
 of his pension. Thus doth the Snake deuour the  
 Toad, and the Toad the Snake: thus one wicked  
 man strives to Canopie the wickednesse of another,  
 lest his owne should be vnmasked and laid bare. As  
 for that fearefull sinne of prophaning the Saboth,  
 that is slighted off with the title of Recreation: O  
 where should one find that man, womã, or child who  
 with care and conscience sanctifies the Saboth day:  
 either by their religious and reuerent preparing of  
 them-



themselves to come to the publike assemblies: or being come, to demean themselves as becometh such heauenly exercises, as prayer, and preaching: who regards, to spend the holy Saboth in meditation, and conference of instructions publickly taught: in singing of Psalmes, Prayer, in visiting the sicke, in doing woorkes of charitie and Christian loue: Or who rather doth not publickly prophane it, priuately abuse it: some holding it to be but a day of bodily rest, & therefore betake themselves to their pillow, and sleepe longer then on any day of the weeke: some accounting of the Church assemblies, and the religious exercises therein, no better, then of common meetings for sports: nor receiue the word with no more reuerence & attention, then a prophane Stageplay, or winters tale: some sitting idly at their doores, gaping and gasing: suffering, nay, commanding their seruants and children to prophane it, by dancing, stoole-ball playing, with the like vnlawfull and wicked recreations: some also pasting ouer their worldly affaires, casting vp their accounts: telling of money in Sermon time, repairing to Iustices for execution of Law, banquetting their kinsfolkes: with a thousand such like abominations, fearefully committed vpon the Lords day:

For these (O London) may not I (with the Prophet) cry out in the bitternesse of my soule: Shall not the Land tremble for this: and shall not euery one mourne that dwelleth within thee: The which to preuent then, O let my admonishment beate vpon the Anuile of thy heart, and force thee to fall low vpon the  
B
knee

knee of submission : repent thee betimes, while it is called to day, cease to prouoke thy Maker with obstinate ambition : thy sinnes are at full height, and with open mouthes call for vengeance and destruction to consume thee : I send out thy prayers & repentance to stop the violence of the Lords iust anger breaking forth against thee, which (as a starued Lyon) waites at thy doores, and watches in thy highest streets, to deuoure thee, & to ouercloude thy beautie in darke, comfortlesse, and woofull desolation :  
 The which, God of his gracious mercie, and fauourable goodnesse towards thee, preuent in his due time.

FINIS.

*Indicions Reader,*

I Vdge mildly : & what faults thou meetst with, mend.  
 For in two houres, this had both birth, and end.  
 Alse, for the foule-toung'd speller, I not feare him;  
 Let him scoule, scoffe, and scold, I scorne to heare him.





